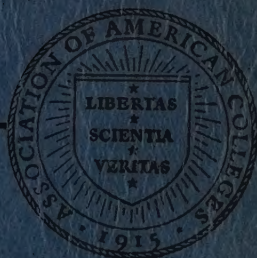


COLLEGE AND CHURCH



VOLUME XVI SPRING 1951 NUMBER 1

CHRISTIAN COLLEGE IN TIME OF WAR

THE ROLE OF THE CHAPLAIN

THE FREE TEACHER IN THE
CHRISTIAN COLLEGE

THE COMMISSION
ON CHRISTIAN
HIGHER EDUCATION

COLLEGE AND CHURCH

VOLUME XVI

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COMMISSION ACTIVITIES AND EDITORIAL NOTES

OUTLINE FOR ACTION

THE VERY REVEREND JOHN A. FLYNN, C.M.*

President, St. John's University

In these days when unbalanced, truncated and secularized educational theories are aiding and abetting the global confusion which tends to dehumanization, it seems vital to restate the purpose of the Commission on Christian Higher Education and to draw from that statement of purpose some pertinent conclusions.

In Article I of the By-Laws we read: "The Commission shall give emphasis to the fundamental place of religion in education, especially at the college level, (a) in the promotion of a Christian philosophy of life, (b) in the development of Christian character in the individual and (c) in the establishment of a Christian social order. The Commission shall point out and stress, in all suitable ways, the vital place the church-related college or university holds in American education as well as the importance of having such institutions free from control of the state."

The primary conclusion is that the Commission insists that real education embraces not merely three Rs but four Rs. The classical concept of education, based on the nature and destiny of man, has always included Religion as an integral, and indeed the most important, part of the process of human development. For Religion is the great unifying, integrating and motivating factor of all man's activities. This follows directly from the fact that man is not a mere physical being, not a mere chemical being, not a mere biologic being, but that he is a philosophic and indeed a theologic being. God is his first cause and ultimate end. God has elevated him above all other orders in the created universe. God has endowed him with a supernatural capacity. And man can exercise this capacity and progress to his divinely designated goal only by participating in the nature of God by belief in and practice of the principles of Religion which were so graciously revealed by Jesus Christ, Who came to us "in the fulness of time." Consequently, the purpose of the Commission

* President Flynn is the newly elected chairman of the Administrative Board of the Commission on Christian Higher Education.

squares perfectly with the nature and destiny of man, whose characteristics must be examined not only under the microscope of science but also under the arc lamp of faith.

The second conclusion is that the Christian college must take effective measures to influence the students according to the Christian way of life. This means that they must be taught not only the natural mysteries, such as force and electricity, but also the supernatural mysteries of faith. It means that they must be made conscious of not only the human hopes of historical heroes, but also the supernatural and soul-satisfying hope of the saints. It means that they must become attached to not only the finer things of life, but also the finest that this world has to offer, which is their fellow man. Toward him must they exercise the Christian virtues of charity and justice. In doing so they will find themselves guided by the great supernatural virtues of prudence, courage and temperance. Humble, sincere and efficacious prayer, honest meditation and the use of all the other spiritual means of the Christian economy will of necessity form the basis of their thorough-going Christian activities. Consequently, the purpose of the Commission, namely, to develop a Christian character in the individual, implies that the Christian college must effectively aid the student to translate his beliefs into practice in such a way as to distinguish himself in whatsoever he does. Such is the manner, according to St. Paul, in which God is glorified. Such, too, is the only life that is truly Christian.

Finally, if we meet with success in generating this magnificent spirit in those who come under our educational influence, it will be possible for us to rejoice, for then we shall witness the strengthening, the widening and the enhancing of a Christian social order, which alone is capable of restoring good will among men on earth, so that they may attain a little bit of heaven here and the plenitude of happiness hereafter.

THE ADMINISTRATIVE BOARD

President John A. Flynn, St. John's University, has been elected chairman of the Administrative Board for this year. President Conrad Bergendoff, Augustana College, was elected vice chairman, and President John L. Plyler, Furman University, was elected recording secretary.

The new members of the Administrative Board of this Com-

mission, elected for a three-year term at the annual meeting in January are: Secretary E. Fay Campbell, Presbyterian Board of Christian Education; President Boylston Green, University of the South; President William G. Ryan, Seton Hill College; President Harley L. Smith, Board of Education of the Disciples of Christ Church; and President Andrew G. Truxal, Hood College. In addition to these, President David D. Jones, Bennett College, was appointed for a one-year term to fill the vacancy created by the retirement of Dr. Matthew S. Davage from the Board of Education for Negroes of The Methodist Church.

The retiring members of the Board are: Secretary Hunter B. Blakely, Division of Higher Education, Board of Education, Presbyterian Church in the United States; General Secretary Robert W. Gibson, Board of Christian Education of the United Presbyterian Church of North America; President Raymond F. McLain, Transylvania College; President Dale H. Moore, Cedar Crest College; President Robert J. Slavin, Providence College; and Dr. Matthew S. Davage. These men gave freely of their time to the program of the Commission and to each the Executive Secretary expresses his deep appreciation.

The Chairman of the Administrative Board has announced the following committee appointments for the year 1951:

Committee on Conferences and Programs: President Edwin E. Voigt, *chairman*, President Katherine G. Blyley, President John A. Flynn and President John L. Plyler.

Committee on Publications: President Howard F. Lowry, *chairman*, President Conrad Bergendoff, President David D. Jones and President William G. Ryan.

Committee on Public Relations: President Comerford O'Malley, *chairman*, Secretary E. Fay Campbell, President James F. Findlay and President Clyde A. Milner.

Committee on Research: President Clyde A. Milner, *chairman*, President Boylston Green, President Harley L. Smith and President Andrew G. Truxal. President Raymond F. McLain will serve as consultant to this committee.

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The annual report of the Commission on Christian Higher Education, along with the financial report, will appear in the March issue of the Association of American Colleges BULLETIN.

REGIONAL CONFERENCES

CHURCH-RELATED COLLEGES IN THE WEST-CENTRAL AREA

The following resolutions were adopted at the recent meeting of the *Church-Related Colleges in the West-Central Area*:

First, whereas it is of supreme importance that the graduates of Christian colleges bear the very positive imprint of Christian training,

BE IT RESOLVED, that all the colleges in this group select their most capable men and women as teachers of religion.

Second, whereas it is the duty of Christian colleges to be the champion of Christian principles and Christian doctrines,

BE IT RESOLVED, that each member college make itself known as being distinctly Christian and the servant of no "ism" by doing all in its power to defend the dignity of man and the rights of the person against Communism, the common good against the evils of Capitalism, spiritual values against Materialism and the rights of the citizens against the totalitarian state.

Third, whereas the rightful place of institutions of high learning is in the vanguard of intellectual and moral life,

BE IT RESOLVED, that the Christian colleges take a position of leadership in promoting more vigorously a positive and dynamic program of human rights based on Christian principles.

BE IT RESOLVED, that this Conference go on record as being deeply grateful for the fine service rendered it by Dr. Robert N. DuBose during his term of office and that it hereby express its regret that circumstances have made it necessary for Dr. DuBose to sever his connections with this group.

BE IT RESOLVED, that this Conference express its gratitude to the Executive Committee and especially to its president, Russell D. Cole, for the fine program which was arranged for this meeting and that gratitude be expressed to the speakers for their inspiring talks.

NATIONAL ASSOCIATION OF COLLEGE AND UNIVERSITY CHAPLAINS

The Annual Conference of the National Association of College and University Chaplains will be held at Hampton Institute, Hampton, Virginia, April 17-19, 1951. Dr. Edwin Aubrey, Professor of Religious Thought at the University of Pennsylvania, will give a series of lectures on "Christianity in the University." Mr. John Deschner of the United Student Christian Council will discuss "Religious Organizations Working With Students," and Mr. Sidney Lovett, chaplain, Yale University, will speak on "Concerning the Devotional Life."

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Most Churches have never faced up to their educational task. In their membership they have wealth enough to put all their colleges on a first-class basis and to give them a really creative life, to assure their being what Woodrow Wilson thought they were—"the lighthouse of civilization." He would not have thought it the business of churchmen to let their schools become somebody else's property or to be imperfect reminders of the noble intention that first gave them life when America was young and pioneering. *THE MIND'S ADVENTURE.*

WHAT DOES A CHRISTIAN COLLEGE DO IN TIME OF WAR?

NELSON P. HORN
President, Baker University

As I have observed the church colleges through two major wars the Church in its program of higher education has not been a leader but a follower. As Christian educational leaders we have permitted the military to call the plays and we have run where we were told. Or perhaps it would be more accurate to say that the Church college, and other educational institutions for that matter, have sat on the bench as the third and fourth strings with only an occasional player getting into the game—a game always played according to the rules of the military.

Now I am not about to suggest any plan or program of mere opposition to war. Negation would be little better than nothing. What the world needs most in time of crisis or of calm is a positive, dynamic program in harmony with the Sermon on the Mount, set forth and followed through by the colleges maintained by the Church.

We teach a gospel that knows no dividing lines of nation, race or color. Does that gospel have a message for the world behavior of groups of men as well as for individual persons? I believe it has and I believe there are some things which could be done.

First of all there is grave need for some body of persons strong enough to get and to report accurately the facts about world conditions and the hopes and fears of peoples in other parts of the world. For example, Harrison Salisbury, Moscow correspondent of the New York Times reported in early October that, "The atmosphere of Moscow and of the part of Russia that I crossed travelling here from Poland, is not one of war nor of preparation for war. . . . There is not today in Moscow anything that an honest observer could possibly describe as 'war scare' or 'war hysteria.'"

On the other hand, I read in my paper tonight that there are thirty fully equipped Russian divisions in Eastern Germany and nearby poised and ready for attack on Western Europe at a moment's notice.

Now I would like to know which of those reports or how much

of either is true, wouldn't you? In my opinion that is a task big enough and Christian enough for the Church colleges to lay hold on and do something.

In the second place, there is urgent need for interpretation of America to the rest of the world and to have the interpreting done by a group whom the rest of the world will believe. Look magazine has done some recent reporting on this subject. I would like to know if those reports are true, wouldn't you? If they are even near the truth then some educational group with the highest of Christian motives should get busy at once, for here are situations that war and war psychology or a materialistic voice of America cannot make better but only make worse.

In the third place, there is the imperative need for a positive program of world conduct set forth and implemented by those who believe in the possibilities of human brotherhood and co-operation. In time of war, as well as in time of peace, Christian educators should be leaders not followers. We should map out a positive program of world objectives and action not primarily theological but social and say to America—"This is our number one responsibility and it shall have our first loyalty and best effort."

Such a program and such a stand as these three points suggest, I believe, would not be in opposition to, but in the highest interest of democracy in America and around the world. If democracy is to live and to grow there is no matter of more importance, even in a national crisis, than that of Christian education and for that matter, democratic education in general, should pursue its main function and should have every reasonable encouragement and support from civil and political authority. But such an emphasis will never become a reality unless the leaders of our church colleges assert that it is so and then set forth programs of action big enough and bold enough to challenge the thinking of American and of world leadership.

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Colleges and universities are the greatest mission fields in the world. *John R. Mott.*

THE ROLE OF THE CHAPLAIN AS SEEN BY AN ADMINISTRATOR

LEVERING TYSON
President, Muhlenberg College

The denominational college has faced many challenges but it is doubtful whether any crisis has been quite the same as the one which this postwar period has posed.

For nearly twenty centuries groups of Christians have gathered, under a variety of circumstances, to bear witness to their faith. The Reformation, which spurred us all on to the modern manifestation of liberal education, merely emphasized the importance of the search for truth. Today, the denominational college is the heir to this independent tradition and is the last remaining bulwark which holds back a tide of secularism which threatens to engulf us all.

What is the role of the chaplain in this strategic situation?

As the president of a college which was established on a Church foundation and which has been maintained ever since by the Church without surrendering one whit of its original philosophy, I can state without any hesitation that there is no more important post at this College, not excepting the titular head of the institution, than is that of the chaplaincy.

It is difficult today for most people to sense the complexities of life on the modern undergraduate campus. World War II left us with a heritage of problems that had never before been encountered by American colleges.

To begin with the callow youth who used to inundate our campuses each September found himself outnumbered by the tough veteran who, in contrast to his predecessor, had not come to college to discover what he wanted to do with his life. The veteran had already made up his mind what he wanted. Furthermore, he wanted it as quickly as he could get it or wangle it. Tradition, whether foolish or time-tested, did not count. A straight line to him was the shortest distance between two unknown points,—for that is what they were, unknown. He knew practically nothing and cared less about the academic world, its purposes, its methodology, its age-old ideals or its achievements, whether good or otherwise. He did not know, in all too many instances, whether what he had undertaken would help him

reach his goals. Yet he was stubborn, just as he was adamant in facing the enemy under fire. The religious background of a true liberal education did not interest him in the least because he was not concerned, then, with long-term objectives. Yet, he was the flower of American manhood and deserved all our best efforts to aid him for what he had done for all of us. I believe I can state sincerely that almost all denominational colleges viewed their postwar responsibilities in this light.

Yet we cannot, with reason, blame the veteran for questioning what he conceived to be a stodgy and outmoded attitude toward *education*. What he really wanted in most instances was merely training, and at the time he was not much concerned with the eternal verities, which is what the denominational college seeks to present.

And what about the callow youth himself? He grew up during the war, may have been a bit resentful because he did not get a chance to participate in it as his older and much admired and respected brothers had, and was, often unbeknownst to him, the victim of inadequate preparation for the demands a real college would make upon him. He was thrust into an almost intolerable situation where he was unprepared to meet the difficult competition which he encountered as soon as he set foot on college soil.

The combination of psychological, social and ideological situations that developed are now well recognized by all college administrators. The necessity for the organization of special "counseling" programs was early recognized. That is the point where the college chaplain either made a home run or struck out. Never before have American denominational colleges had an opportunity such as this. The chaplain and his staff stood squarely in the breach as every denominational college seized or abdicated its opportunity to become the focal point in the counseling program.

In the second place, young America's attitude toward religion was not at all similar to that of a generation ago. Unfortunately he had not the same knowledge of the Bible and its lessons possessed by his predecessors (who may not have made the best possible use of it). Nevertheless, without this knowledge he had a deep-rooted spirituality which he might be hesitant to acknowledge, for he was prone to hide it under a veneer of self-consciousness and fear that he might be regarded as

"sissy" if he admitted it. Yet, it undoubtedly existed for it is demonstrated by the curiosity he constantly expressed and the revulsion he showed toward all signs of mere sentimentality or hypocrisy. The tragedy was that in this emergency we had not always been prepared in the colleges to give him what he could, with confidence, accept.

Here again the strategic role of the chaplain emerged. As the exemplification of what the college stands for in the spiritual sense he was expected to come up with all the answers. Obviously, he could not. No human being could. Yet, this same demanding youth was ready to recognize an honest effort to do so.

In the third place, the frankness which characterizes modern youth extended to all his relationships,—home, school, church, society, his associates (whether male or female), his superiors, those in technical authority over him in any area. This was the most difficult of all the modern characteristics of our young people for the older generations to understand. For they were brought up under restraints which were an integral part of earlier disciplines that have long since gone by the board. The failure of those who are now directly responsible for the training of the oncoming generations to realize that subjects which were taboo a generation ago are now the usual topics when bull sessions are held and that ideas of temperance in all human activities are definitely explored, with no idea other than determining whether or not they are valid, can result and constantly does in real tragedy.

Here, again, the chaplain had an opportunity to play a directing role, much more dramatically than could his counterpart in uniform during the late international unpleasantness.

Now, obviously, the president of the college, beset today by a variety of problems which *his* predecessors never dreamed of has enough on his mind to keep him fully occupied. He *must* depend on his chaplain to cover these strategic spots. If he does not recognize that his chaplain is equally as important as himself in this critical hour, he is simply unintelligent or has not the proper conception of his job as head of a church college—which is another way of saying the same thing.

The president ought to make sure first of all that in his chaplain he has a man who can meet the difficult responsibilities of the job. If not, he should get someone who can. Then, when

he is satisfied that he has selected the right man he should support him to the hilt, no matter from what quarter adverse winds might blow. This should not be a large order. Surely he would do this in the case of a dean or a director of admissions. The incumbent of a post which represents the very geist of an institution ought to be accorded this recognition on any count.

Finally, the president, himself, and the chaplain ought to be individuals who can frankly support the philosophy of life expounded in the four Gospels and in the Pauline Epistles. They must be prepared to demonstrate that this philosophy can be applied to life today, certain that it will suit *any* practical situation. They must work as a team, one the captain and the other the quarterback, sure that the strategy has been proved sound and that it will win the game. If they can generate confidence in the linemen and in the backs the ultimate scores will bring about the desired result.

Above all, the president should realize that his chaplain occupies the strategic spot, academically (for he should be the head of the Department of Religion), spiritually and in every other way, and give him all the encouragement and backing in his power, recognizing him as equal administrator in the most important area of operations in a denominational college.



Moral power is superior to physical power, and the time will come when the measure of a nation's power will not be its armies, navies, airplanes and munitions, but rather its churches, schools, libraries, good actions and noble beneficences. The United States has risen to the position where it is universally acclaimed as the greatest power in the world. God forbid that it should make the mistake of every other nation that has ever risen to such a position. *Daniel L. Marsh.*

THE CHAPLAIN AS COUNSELOR

REVEREND CHARLES R. STINETTE, JR.

Church of the Ascension, Rochester, New York

Pastoral counseling is probably as ancient and as universal as human society itself. The specific role of the counselor varies from culture to culture, but essentially the care of souls has characterized the pastoral function in every society. It is interesting to reflect that in the ancient world, and indeed in most primitive societies, the role of priest and doctor is combined in the same person and that at least in origin the development of therapy as we know it was within the atmosphere of the care of souls.

The Biblical picture of the pastoral counselor contains elements of the wise judge, prophet and priest-pastor. Perhaps the 61st chapter of Isaiah gives us an approximate portrait of this ideal.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of prison to them that are bound. . . .

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness the planting of the Lord, that He might be glorified.

Within the Christian Church the practice of pastoral counseling developed as a refinement of the sacrament of confession and absolution. In the early Church open confession before the congregation and absolution pronounced through the holy fellowship was an established practice. But in time this function fell more and more to the clergy who developed skills of pastoral care as their experience widened. Early in the third century the Christian writer, *Origen*, urged seeking of "skilled and merciful physicians" of the soul who knew "the discipline of comfort and sympathy." The later development of the medieval penitential systems and auricular confession were elaborations of this primary function of pastoral care.

Although Christendom is divided today on the question of

the exact role of the sacrament of penance there seems to be common agreement that it has been within the specific area of confession and absolution in their wider aspects, that the Christian Church has dealt with the problems common to psychotherapy and pastoral counseling. It should be kept in mind, however, that pastoral counseling, particularly of the sick, is just one aspect of the larger responsibility of pastoral care. The scope of the pastoral interest is the whole of man's life and in man as a whole. This may be counted as one of the advantages of the pastor over the specialist if the knowledge thus gained is put to genuine use. The ideal pastoral relation like the ideal marriage is predicted upon the *rapprochement* and understanding which result from having lived through the significant transitions in life together, for better, for worse, for richer, for poorer, in sickness and in health.

While it is difficult to make absolute distinctions on the borderline between psychiatry and religion it may be helpful to distinguish their major concerns in the following way: If we may say that the psychiatrist is primarily concerned with the *psyche*, defined as the sum total of man's biological functioning which is not localized or limited to any one of the anatomical and physiological units of the individual, the pastoral counselor is concerned with the deepest strata of the psyche, or man's *soul* as the ultimate vehicle of individual existence. Since we are not concerned with metaphysical distinctions here I introduce this definition and distinction only to emphasize that the pastoral concern with souls does not necessarily involve a dualism of mind and body. The great Christian theologian, St. Augustine, described the soul as the living whole of personality whose life is a unity and which by its self-consciousness, is certain of its own reality as the surest truth. The function, then, of the chaplain as counselor becomes that of assisting the individual in every area of his being to remove the obstructions to the fullest enjoyment of health, wholeness and salvation.

I. Motivation

What is the motivation of the pastoral counselor? Within the Hebrew-Christian tradition the answer is fairly obvious. Pastoral care is an expression of God's love. From Exodus ("I have seen the affliction of my people . . .") to the New Testament ("Inasmuch as ye have done it unto one of the least of

these my brethren . . .") the ultimate character of God is reflected as outgoing love. Indeed, one might view the whole process of salvation from Hebrew-Christian perspective as a recovery of wholeness. This is evident in the Psalmist's prayer: "Turn us again, O Lord, show us the light of thy countenance and we shall be whole."

The Christian Church has placed particular stress on the care of the sick. Hospitals as we know them had their beginning in the Christian hostels which were set up along the routes of the Crusaders. The clergyman is enjoined in his ordination especially to call upon and to care for the sick. It is a part of his priestly duty to assist in every way the process by which the "bonds of wickedness" are shattered and every "yoke" is broken—whether they be of pain, anxiety or sin.

We might add one further motivating factor in the pastoral counselor's interest in the sick. In addition to his interest in furthering healthy religion he has a further responsibility to uncover unhealthy attitudes which assume the role of religion. Where and when and how these attitudes are to be uncovered to the patient depend upon the therapeutic process in the hands of the doctor, but their presence speaks for a close cooperation between doctor and counselor. As an illustration, some months ago, a patient in the hospital seemed to be having unusual difficulties in recovering from a simple sprain. Physical examination provided no good reasons but the chaplain in talking with the patient noted that her religious ideas were rigid and anxiety-ridden and that frequently they provided the vehicle for self-accusations. Further conversations revealed that the patient had had no religious training before coming to college but in her own words was "looking for a faith" to assuage the guilt she felt from childhood experiences. Unfortunately the "faith" she found in her first friends at college was filled with hostility and strong negative feelings. It reinforced her guilt feelings. With the patient's permission referral was made to the psychiatric service. This case also illustrates the growing concept of team work which is fostered by sound psychiatric services to utilize the help of psychologist, social worker and chaplain in furthering the work of therapy. Most doctors will accept the chaplain on their "team" provided, of course, that the chaplain remains as a pastoral counselor and does not attempt to take over the specific role of medical therapy.

II. Remote Preparation

The chaplain's role in therapy brings us to a consideration of the remote preparation of counselor and counselee which will have preceded their relation in the hospital.

Most theological students who have gone through the seminaries within the last twenty years are familiar with the various programs of the council for clinical training of theological students. The foundation for this great work was done by Doctor Cabot and Chaplain Dicks at the Massachusetts General Hospital and was furthered by the work of Anton Boisen and Carrol Wise at Wooster State Hospital, Otis Rice in New York and many others. Basically it provides periods of intensive clinical experience and study in hospitals under joint medical and religious supervision. Naturally, not all theological students have had the benefit of this training, but it has had a profound influence in theological education and in the development of objective standards for the training of pastoral counselors. In addition to a sound theoretical education and some clinical supervised training the counselor's own preparation should include some profound self-searching and self-study with or without outside help for the simple reason, if for no other, that he may thereby be able to delineate his own from the problems of his patient. I should like to recommend two chapters from two different books which I find helpful again and again in this way. The first is chapter 3 of the book by Cabot and Dicks, *The Art of Ministering to the Sick*, which bears the title, "What the Doctor Is Like" and the second is the chapter in the book called *The Church and Psychotherapy* by the late Dean Karl Stolz which bears the title, "The Vocational Neurosis of the Minister."

Certainly, a most important part of the counselor's remote preparation is a thorough appreciation of the real role which he may play in therapy. Just as the chaplain has no right to undertake to direct therapy, he should not surrender his mission either. Unfortunately, the medical profession has found no cure for man's tendency to misuse his power, and, therefore, it is possible that the chaplain may encounter doctors whose own personal feelings are betrayed by their attitude toward the chaplain. In a recent article in the *Journal of Psychiatric Social Work*, Doctor Kluge, himself a psychotherapist, warns the therapist about influencing the way of life of his patients who

superevaluate his views. Using Freud as an example of one whose *Weltanschauung* influenced his work, Kluge states that it is difficult to see how a therapist who held such views could really cooperate with a spiritual advisor even though he accepts him on the surface. He adds these significant words,

A therapist to whom religion is a gross illusion, based on "wishful thinking" cannot help influencing his patient implicitly to "grow out of this fairy tale and adjust to reality."

The remote preparation of the counselee includes all of the manifold contacts which he has had with the Church and its life. Indeed a thorough analysis would include a knowledge of the home and of the manner in which the important transitions from infancy to old age have been handled. Dynamic psychology has opened vast new possibilities for the remote preparation for health which the Church may offer. We know now as Harry Bone has pointed out that the "truly spoiled child is given things rather than affection and comes to substitute them for what he never had." It follows, then, that the Church in dealing with the child and young people must above all provide them with the opportunities for genuine interpersonal exchange in the atmosphere of God's love and acceptance. We may be sure of this, that whatever our words or theology, the actual character of our Christian experience will be transferred to the child by appropriation and empathy and this is the remote preparation which he brings to the counseling experience.

III. Contacts with the Sick

Where and how does the pastoral counselor meet those who need his help? The college chaplain meets them in his office, in class, in casual exchange and in the hospital. Perhaps one of the greatest opportunities is in the hospital. But the chaplain should remember, even if he has "made the team," that he is a guest in the hospital and that both common courtesy and efficiency will be served by observing the rules. Dr. Cabot lists these elementary rules in the second chapter of his book, but in general they might be included under the general title of enlisting the help and understanding of the doctors and nurses and hospital personnel.

The "how" of contacting those in need of help is as varied as the parish call. The pastoral counselor begins his work with the

most ordinary greeting or exchange with the patient. By his training, however, he will be warned that the presenting problem is not always the most important problem to the patient. Here, perhaps, the peculiar work of the college Chaplain is most evident—in the work with young people. Here, for instance, is a college lad who presents the “problem” of a vocational choice to the chaplain in their first meeting. In time, however, the question of vocational choice slips into the background and the picture of an insecure young man emerges, a picture in which the youth is struggling to make his own decisions but has been frustrated in this effort so long by an oversolicitous and unwittingly dominating mother that the necessity of any “choice” is frightening to him. The pastoral counselor may in time provide the opportunity for choices which are genuinely his own. Or consider the girl who opens her conversations with the chaplain by saying that she is uncertain of her choice of a marriage partner because he is of a different religion. Further conversation reveals that the real uncertainty is in the father’s attitude toward her choice, and, thereafter, the talks center more around her relation to her father than to her proposed spouse.

In every contact with those seeking the *rapprochement* established will certainly depend upon the attitude of the counselor as he relates himself to the counselee. For the pastoral counselor, it seems to me that, two attitudes toward the relation are of prime importance,

- (1) The pastoral relation is also an interpersonal relation between pastor and patient in which the pastor acts as participant-observer. It is first of all, then, a relation between two people with the mutual respect and sincerity which such a relation deserves. The pastor is also an observer in the relation which makes it possible to relate the patient progressively to reality.
- (2) The pastoral relation is meaningful only when it is entered into voluntarily and within the full and absolute confidence of a sealed and privileged relationship.

IV. Methods

The methods of pastoral counseling reflect the simplicity of the relationship. The first is permissive but selective listening. As a participant-observer the chaplain has a part in any conversation and that part may be simply fulfilled by listening, but

permissive listening does not imply a passive attitude but rather the selection of significant material as one listens. One listens for the tone and emphasis and significance of selected words and relations to convey meaning from the patient. But most of all one listens and thereby provides the patient the opportunity to communicate his innermost feelings!

The other side of listening is observation and this constitutes the remaining method of pastoral counseling. The counselor listens and observes. Both his theoretical training and practical experience will have made him sensitive to two important universally accepted axioms in the field of understanding human behavior. *The first is that behavior has meaning.* A pattern repeated again and again is meaningful in terms of the history and responses of a given personality. *The second formulation is that unconscious motives play their part in human activity.* As an example, let's take the child at birth. He is thrust into a world quite different from that of the protective experience before birth. His helplessness and dependency is characteristic of anxiety reactions in the adult and if it happens that his birth and early infancy are accompanied by no genuine feelings of being loved by significant people around him there is every likelihood that he will soon adopt a pattern of compliance or aggression to protect himself against that world "he never made" and in which he feels frightened. It happens again and again that the child is faced with the dilemma of either complying and saving his relations to his parents or defying and saving his relation to himself. But he is defeated in either case because his behavior is designed to punish a hostile world, it is motivated by much hostility and resulting guilt feelings. And the counselor faces the patient who is sure that his trouble is something quite other than the anxiety which drives him into dominance, compulsiveness, vicarious realization of frustrated goals and unsatisfied needs for affection. The chaplain calls on a college student who is sobbing her life away because she has broken with her boy friend. Her every thought and impulse is to recover this lost relationship. Yet, after talking through a number of sessions she comes to the strange conclusion that she had driven her boy friend away and this is coupled with the realization that she has always quarreled with close friends. It was as if she said to herself each time, "Now I've found someone who cares. I don't have to pretend any longer." Her feelings of resentment

and rejection, relevant to her childhood but strangely irrelevant to her adult experience, pour forth.

V. Symbols as Techniques

Therapists have demonstrated that in order to help a person suffering acutely from ambivalent behavior, they must bring together their conscious and unconscious life in a corrective interpersonal experience which permits the person gradually to see the meaning of his behavior and to regain communication with the various parts of his total personality—in short to recover his unity and resolve his hostility and guilt.

The interpersonal experience in pastoral counseling may provide for much clarification, especially if the patient is not divided too seriously within himself and still has resources which make it possible for him to utilize such help. The more seriously disturbed patients should be in the hands of professional therapists. But for the majority of patients whose problems have not caused them to sever contact with reality, those who continue to function in society but who experience difficulties in living the pastoral counselor may certainly help. For the Christian pastoral counselor this help may extend beyond the interpersonal experience to the activation and sharing of Christian symbols and sacraments.

Dynamic psychology has explored the powerful negative significance of certain symbols but thus far very little has been done in the understanding of the creative role which symbols may play. The language of faith is symbol and sacrament. Rank called religious rituals, "the great spontaneous therapies of mankind." Although Freud denied that he had ever felt the need of an "oceanic feeling" which his friends found in religious symbols, he was forced to accept the fact that many people felt a need for a completely unifying experience. It seems significant that feelings of isolation and feelings of guilt and unworthiness are so often found together. To isolate man is to destroy him. To restore his unity and wholeness is another way of putting his recovery of health.

Religious symbols are directed primarily toward wholes. As such they have a distinct role in fostering health. The great symbols of the Christian faith have to do with catharsis, acceptance and self-acceptance, love communion, ultimate meaning and faith. All of these symbols serve in a spontaneous way

to reinterpret reality and to provide a corrective emotional experience. They speak for the ultimate redeeming and loving character of reality—of God. A lad with whom the chaplain worked for a number of months and who was concerned with feelings of self-rejection because in fact he had been rejected as a youngster said one day, "I had come to feel that existence itself—yes and God, too, was hostile and threatening." Often the *Lord's Prayer* or the *23rd Psalm* or the *Absolution* speak more eloquently and effectively to such feelings than any words or thoughts we employ.

In the Christian view beyond neurotic guilt feelings lies the fact of unresolved guilt. The pastoral counselor may offer the patient the sacrament of penance or of Holy Communion or of Holy Unction depending upon the religious background. In either case the interpersonal experience which precedes the sacrament will attempt to distinguish between guilt feelings and real guilt. The experience of forgiveness itself with relief from feelings of self-contempt and recovery of feelings of self-worth is the very foundation of the Church. In one sense, certainly, we may say that the genuine and true Church is made up of the forgiven and the forgiving.

VI. Goals

H. Flanders Dunbar has said that the ideal patient is the patient who gets well. For the pastoral counselor the ideal patient is the one who finds himself and his neighbor and his God—one who is able to enjoy the freedom and the spontaneity of genuine love.

The goals of pastoral counseling must be worked out within the limitations of two broad areas. First, it must be understood that there are no standard solutions to problems and there are no standard individuals. Every answer is an answer for an individual. Secondly, the problem of ethics cannot be ignored even though ethical laws cannot be applied "willy-nilly." The choices we make and the values we hold make us what we are. The chaplain, as counselor, will strive to provide opportunities for the dynamic application of genuine values to the problems of life.

THE CHAPLAIN AND PUBLIC AFFAIRS

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The lack of serious attention to the spiritual character and quality of the problems of human beings and the failure to train students adequately in the social skills necessary for the constructive reorientation of human relationships in an era of scientific, technological and material accomplishment are two large gaps in modern higher education. Many of our institutions of learning are turning out graduates who are literate in a scientific and an intellectual sense but whose moral, spiritual and social illiteracy is rather widespread.

This condition of affairs in many of our universities and colleges thrusts a serious responsibility on the chaplain. Working with administrative officials, faculty members and students, he should endeavor to see that the Christian faith is emphasized as being concerned with the development of social skills of living, of public responsibility and of moral adequacy as well as with the theological and intellectual salvation of each individual. It is the responsibility of Christian leaders in educational circles to provide students not only with incentives for the achievement of academic brilliance, but also with opportunities to become "well equipped for the task of bringing order into social chaos."¹

Our institutions of higher learning have come to emphasize learning in and of itself. They have yet to develop an adequate and practical emphasis on understanding, loving-kindness, justice and righteousness—qualities which should be paramount in Christian lives. It is this fact which makes possible new opportunities for the redirection of the aims, the goals and the techniques of higher education. One of the major responsibilities of the university is to train "good members of society." Religious persons on college faculties and in administrative posts should seek the development of students into responsible, mature citizens by awakening, educating and activating the consciences of the students in public and social affairs. The historic failure—especially noticeable in our time—to train such citizens should serve as a challenge and as a powerful incentive to do a task well that needs to be well done.

¹ Mayo, Elton, *The Social Problems of an Industrial Civilization*, p. 21.

Among the major areas of public affairs in our generation are civil liberties, social security, industrial relations, race relations, health insurance, juvenile delinquency, housing, government-business relationships, the family, politics and international relations. These are problems of the social order. They require social action on the part of Christian individuals cooperating together to make society more Christian in all its aspects. In this realm of public affairs, the Christian should be motivated by three perspectives which are fundamental in our Hebrew-Christian heritage: (1) the sovereignty of God over *all* realms of life and human activity, social as well as individual; (2) the Fatherhood of God and the brotherhood of man, signifying that *all* human beings are children of God and related to each other regardless of superficial differences of race, class, capacity, creed or nationality and (3) the sacred value of *each* individual, which means that Chinese, Japanese, Mexican, Negro persons are as sacred as white people—that the worker is as sacred as the employer—the uneducated are as sacred as the educated.

It may sound trite to indicate that one of the major needs of our time is the Christianization of the social order. Nevertheless, it is true. And it thrusts upon the chaplain and the faculty member a great responsibility to mold and remold the lives of students so that they will become, in whatever walks of life they follow, not dilettantes—mere puppets of pressure groups, of culture, of circumstance—but vital, dynamic, purposeful, skillful Christianizers of the social order.

The chaplain and the faculty member have a unique privilege and opportunity to help fashion and develop the social thinking and social action perspectives of college students. They work with young people at a time of life which encourages the development of *new* loyalties concerning self, family, class, race, nation, the world and God. They can guide young people seeking solutions to conflicts between old loyalties and new loyalties. They can be, as Charles Gilkey once indicated, neighbors and friends of students who are seeking a more perfect understanding of the relationship of religion to the political, economic, cultural and social chaos which dominates so much of life today.

Nevertheless, while their tasks are challenging ones, they are also difficult ones made so by the class and caste divisions in our social structure which have produced too many homogeneous campus communities in a heterogeneous society, by the fact that

many students from middle and upper-class homes come to college without any reasonably intelligent concept or cognizance of public affairs, by the isolation of the college campus, in many cases, from any real contact with community life. These difficulties are often accentuated by antagonisms toward religion on the part of other faculty members, by excessive cautiousness on the part of administrators and by absentee, and sometimes reactionary, direction of campus affairs by members of the board of trustees.

Real as these problems are, they should serve as incentives and challenges to the chaplain and the religious faculty member. In seeking to develop answers to them, they will find excellent opportunities not only for their own personal growth and development, but also to assist in the growth of others in the student body, the administration, the faculty, the board of trustees and the community.

One of the most helpful methods of locating the absence or presence of social problems on a campus or in a community is by means of what might be called a "yardstick" approach. In this manner, the chaplain can develop a rather simple guide, based upon Christian theological and ethical principles whereby he can measure the campus or the community. He can evaluate the relationships between students, faculty, administration and the board of trustees on certain problems; for example, the presence of discriminatory clauses in fraternity or sorority charters, replacing the homogeneous class structure of the student body with one that is more representative of the heterogeneous character of the population of our people as a whole, increasing the practice of democracy and democratic techniques in social groups and dormitories. Furthermore, such a "yardstick" should give the chaplain a somewhat helpful insight into the practical problem of timing social action and social change. It can help to gear his planning, studies and research into a three-fold time perspective which may involve totally different techniques of study and action *before*, *during* or *after* various types of social, economic or cultural conflict. The "yardstick" should provide the chaplain, faculty members and students with a balanced guide which will keep them working both on the problems which are easy to solve and on those which require a greater amount of patience, tolerance, research, effort and time.

The chaplain can measure the social attitudes of the students who participate actively in the campus religious life. This provides him with an opportunity to develop cooperation with the sociologists and psychologists on campus. The chaplain, by taking a measurement of what is known as "social distance" can locate some of the more important areas for religious and ethical instruction for his students. In many instances, he may want to measure both the social and the religious attitudes of students as has been done by Dr. Milton D. McLean of Ohio State University.

The chaplain should develop a cooperative and working relationship with the people in the community who are actively concerned with various types of human relationships: in management, labor, law enforcement, minority groups, the churches, schools, government, social welfare and politics. Such contacts may serve two purposes. They may increase the participation of community leaders in the campus religious program. They may also provide direct and immediate opportunities for students to study and to work on social problems in the community.

If the chaplain is willing to recognize that all faculty members are, in different degrees, also chaplains, he can work out complementary or supplementary programs in the more strictly religious phases of campus life relating them to some of the more academic activities carried on in the classroom. In this way, the chaplain can make clear to faculty members that the campus religious program is not something set apart from the academic program—is not possessed by a "better-than-thou" attitude—but is an integral part of the total university outreach, seeking to be a practical leaven in the thoughts, deeds and lives of all members of the campus community.

Finally, the chaplain and the faculty members can keep before the students some of the more important guides for intelligent and responsible Christian social action: i.e., a spirit of conciliation and fair play; a sincere desire to secure and to abide by all the facts; willingness to listen to and to study all sides of a problem; the effort to arrive at solutions which are both creative and workable; the effort, particularly in controversial areas of human relationships, to mediate between the parties in conflict; and lastly, to remain steadfastly, calmly and, in a significant sense, non-violently loyal to one's deepest concepts of justice as understood from a study of the spirit and ethics of Christ.

Ordway Tead has suggested that

Education has the role of unfolding, releasing, informing, and developing the individual for a more meaningful and effective effort to participate in the great community. Religion on the other hand, in its purest form, has the role of committing, obligating, supporting and renewing the individual for a career of moral responsibility in all directions in the community.²

The chaplain in a college or university is concerned with both of these tasks. He can work, with help from faculty members, to supply students with "the dynamism for all-around moral responsibility" and the know-how "for undertaking moral behavior." In this way, he can help students learn how to translate Christian principles and ethics into deeds, to develop social skills and to gain experience in the difficult, but necessary, task of Christianizing the social order.

² *Toward First Principles in Higher Education* (The Hazen Pamphlets, No. 19), p. 11.



It is a pity that "liberal education" still implies what it does to so many people. They think it something chilly and remote from all common concern. Our new habit of saying "general" instead of "liberal" comes of a democratic and well-intended desire to renounce the snobberies the older term even yet widely suggests. But something has been lost in this transaction. The word "liberal," when rightly understood, has strength and meaning—and real implications for democracy—that the word "general" does not have at all. *THE MIND'S ADVENTURE.*

THE FREE TEACHER IS THE ONLY TEACHER

PATRICK MURPHY MALIN

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Anyone writing about the teacher in a democracy, for readers interested in both the church and the college, would better start by sketching his philosophy of religion and education. This is the more necessary because stalwart loyalty to the ideal of a free teacher in a free society requires a firm foundation. Belief in freedom is battered by many fierce storms in an era of economic controversy and international conflict and can stand only if it is builded on a rock.

Religion for me is a search and a choice. It is a search for truth, for as much knowledge as we can possibly acquire as long as we live—about everything that exists, everything that occurs, everything that is felt. It is a choice of values, of ends and means recommended by wisdom—which, using knowledge and experience, by reason and by experiment, aims at the greatest possible fulfillment in all the private and public decisions of life.

It is faith, an operative belief about the nature of God—the elementary power which is the substance of all things—and about the meaning and quality of human existence. It is works, the attempt to embody—in all our days and in all our ways—the detailed application of the principles of our faith. It is worship, the deliberate calling to mind of the Whole and the Holy—the contemplation of all experience, the distillation of meaning from it, the re-dedication of ourselves after each failure to embody our faith in our works.

Such a religion not only can calmly endure whatever free teachers in a free society may do unto it, but eagerly desires to have them do it. The one unforgivable sin—the sin against the Holy Ghost—is failure to go on searching for all possible knowledge, and failure to go on choosing in the light of all possible wisdom.

Education is growth in knowledge and wisdom. It is the development of powers, the use of experience to bring latent abilities into action. It is ultimately individual; a man must, in the last analysis, develop his own powers, within the framework of his own choice of ends and means, by using all the experience he can command.

Formal education is one method by which a man gains help in that ultimately individual development. It is systematic help in the use of experience—a man's own experience, and the experience of other people, near at hand or far away in time or space. It is training in observation, description, analysis and generalization.

Teaching is a three-fold job. It is a job of endlessly searching for and accurately reporting on what actually exists, what actually occurs, what actually is felt. It is a job of fairly appraising things and events and emotions by various standards explicitly stated. It is a job of thoroughly exploring the possibility of changes proposed for bringing things and events and emotions more nearly up to whatever standards the student may choose.

No teacher can be perfect in any of those three jobs; however hard he tries, he will remain somewhat ignorant and somewhat biased. But there are teachers who do their level best to reduce their ignorance and bias, and there are those who do not do their level best—or do not bother at all.

A college should try to hire and keep only teachers who do their level best to reduce their ignorance and bias. Knowing that it cannot completely attain its goal, it should strive to see to it that members of its faculty—each department, indeed—represent a great variety in their reporting and appraising and exploring. And it should maintain liberty for all its teachers who are doing their level best to reduce their ignorance and bias. That is what academic freedom means. The free teacher is the only *real* teacher.

Just as there are always some teachers who prostitute their high calling, so are there always some educational institutions which fall below the ideal stated above. The people responsible for administering such institutions may simply not believe in search and experiment—comprehensive and endless, individual and free. Or, while believing in it themselves, they may yield to pressures emanating from persons and groups on the outside who do not believe in it.

Maybe they believe in search and experiment a little bit, or even a good deal; but they do not want to run all the risks implied in going the whole hog. Unlimited search and experiment may upset their established doctrines—religious, racial, economic, political. It may lead to action which endangers a lot

of valuable social achievements. Nor is there any guarantee that the farther future will count the new result of search and experiment as better than the old idea or arrangement which it displaced. Free search and experiment may, in a word, bring error in their wake. Freedom is a risky business.

The only thing to be said for freedom is that it pays high dividends. And that is its quite sufficient defense. How can we be at all sure that what we know and what we choose are still the best we can do, unless everybody is free to try to do better? We must keep repeating to ourselves that the risk of error is less than the risk of not risking error!

Never has it been more necessary to say that to ourselves than in our present "time of troubles," as Toynbee has taught us to call this period of terrible testing in the history of our modern civilization of machinery and nationalism. The stress and strain of economic controversy and international conflict are our daily fare. No wonder that we are impelled to keep error out of our schools and colleges by setting limits to what teachers may be and do.

Communism brings all this into the sharpest focus. Most of us—including the writer—regard it as dangerous, economic heresy and treasonable conspiracy. Why should we not use any old method we can devise to keep any Communist we can discover from teaching any subject at all in any educational institution?

Well, the answer is that not every Communist is a tangibly subversive conspirator, and that academic freedom in general is so vital that we must be extremely careful in taking any step which may trespass on it. We must not carelessly throw out the first-born of freedom—freedom of inquiry—with the dirty bath water. We must keep our heads.

We should start by remembering that there are many sorts of invincible ignorance and bias besides the Communist sort. There are teachers, or would-be teachers, who—some of them on their own account, without any organizational connection—hold their religious or racial views, or non-Communist economic or political views, with invincible ignorance or bias. We have learned something about preventing them from entering our faculties, or getting rid of them after they have entered. Let us apply what we have learned to the Communist problem.

Let us find out as much as we can about every applicant, and

every incumbent—as much as we can by methods which stand this side of indiscriminate and panicky witch hunting. By being thus scrupulous, we shall probably miss ferreting out some bad actors; but we shall avoid making the good actors disastrously timid.

A college should not hire in the first place anyone about whom it is not reasonably certain, in respect of competency, or in respect of the only other basic test that should ever be used—his determination to reduce his ignorance and bias. The risk, being seen, should be avoided. Most of the Communists known to me would seem properly banned as bad risks on that second test. Some few would seem good enough risks to hire—and then watched closely.

After any teacher is hired, his security of tenure becomes tremendously important for the purpose of education—untrammeled search and experiment. Whether Communist or Fascist, whether Catholic or Quaker, he should be dismissed only if there is convincing evidence of incompetency, or invincible ignorance or bias—in the classroom or in his extra-curricular activities, on the campus or off. Such evidence should be gathered, not by extraordinary wholesale investigations, but by the ordinary processes by which his students and his colleagues become acquainted with him and his work. And judgment on it should be by a jury of his peers, not by remote administrators or board members or legislators.

We should beware of taking organizational affiliation of any sort as conclusive testimony of personal guilt. In the present case of Communism, there are few card-carrying members, few avowed or admitted members, and circumstantial evidence is a tricky business. If circumstantial evidence indicates that an applicant, or an incumbent, is the kind of Communist who makes an invincibly ignorant or biased teacher, then there is ground enough for refusing to hire him, or for dismissing him—as an ignorant and biased person—without having to decide whether he is “really” a “Communist.” If a Communist is “a tangibly subversive conspirator,” there are laws against sabotage and espionage under which he can be punished.

Loyalty oaths are useless, or worse than useless. No deep-dyed conspirator will be deterred one minute by having to lie. Heavenly perjury is meaningless to him, and earthly perjury is all in the day’s work! Only a few conscientious non-Communists

are caught, because they object to the idea of subscribing to a form of words which somebody else is going to interpret. Or because they object to letting the sacred enterprise of education move even one fatal inch from its true path of free search and experiment, which demands from those who follow it only competency and a faithful reduction of ignorance and bias. Suppose a Communist is later found to have perjured himself in taking the loyalty oath. How has the educational enterprise been protected from him meanwhile by the oath? The evidence needed to prove that he committed perjury would—without the oath—prove his unfitness to teach, and he could just as surely be dismissed for that.

No one has a constitutional right to teach. But the schools and colleges of a democracy should in their management conform as closely as possible to general constitutional standards—freedom of religion and expression, due process and fair trial, equality before the law. For a free society, for an educational system dedicated to accurate description and fair appraisal and thorough exploration, for a religion of search and choice, the free teacher is the only teacher.



The root of the matter (if we want a stable world) is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. *Bertrand Russell.*

A CHURCH-RELATED COLLEGE AND A COLLEGE-RELATED CHURCH *

B. JOSEPH MARTIN

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"It is my considered judgment that the faculties of the colleges of The Methodist Church will have a greater influence on the direction which the Church will take during the next half-century than any other comparable group." This statement was made recently by an experienced, thoughtful leader in American Protestantism who is a member of the board of trustees of two denominational colleges. He is not a Methodist. If his statement is true, it represents a sobering and challenging fact for two groups to thoughtfully consider: the educators who make up these faculties and the Church that they serve. Let us consider the responsibility which rests upon the college educators.

What does The Methodist Church have a right to expect of its colleges? First of all, if they are to discharge their responsibility to the Church, they must be staffed with a Christian personnel. The conscious as well as the unconscious influence on successive generations of ministerial and lay leaders in the Church will depend largely on the depth of the spirituality of the teachers in the colleges. Above all else, the Methodist educator must be a spiritual leader. He must be a pattern maker as well as a pattern follower. Faculty members should be chosen by the college administration for their proven Christian experience as well as for their educational qualifications. President Conrad Bergendoff of Augustana College makes a clear pronouncement at this point. "Is it impertinent to suggest that the aim of the Christian college is to give to society Christian men and women? . . . We can seek to bring mature and endowed Christians into our ranks of teachers . . . (who will) introduce into the mass of American youth a salt which may save the whole from corruption." He furthermore states that "Our rejoicing as educators is not primarily in buildings or funds or anything measurable in figures, but in the grace of God which creates in the lives of young men and women living evidence of His presence in our midst, and demonstrates anew that in Christ grace and truth come to mankind."

* The author knows that this title has been used at least twice previously.

Second, the professors must be qualified educators, if they are to discharge their responsibilities to The Methodist Church during the next half century. Educational standards are constantly rising. This is as it ought to be. The years to come will demand better prepared ministers and laymen. Our colleges must constantly strive to increase the quality of their educational work. The Methodist Church has a right to expect that its professors possess the necessary graduate degrees and demonstrate competency in performing their task. The youth of The Methodist Church will increasingly insist upon a quality of training from our colleges that is *actually* comparable to that which they could obtain from non-Church colleges.

Third, the Church has a right to expect that our college professors be Methodists in loyalty, spirit and purpose. This does not necessarily mean that all will be members of The Methodist Church. It does mean, however, that all instructors in our colleges must be in sympathy with The Methodist vision of world evangelism, the spirit of spiritual freedom, enthusiasm for the Church as an instrument for world redemption and unquestioned loyalty to our Christian standards and purposes. The emphasis here is not on sectarianism, but on vital Christianity. Let it be remembered, however, that Methodist colleges which advertise themselves as being non-sectarian rather than Methodist fail to appeal to most Methodists, especially to the lay members. We must guard against too broad a tolerance in wanting to shun the evils of sectarianism lest we become "non-everything in religion." Our colleges must become increasingly "Methodist with pride."

Fourth, The Methodist Church is within her traditional emphasis when she asks that her colleges be Christian *in fact*. Bishop Francis Asbury enunciated a principle, when Cokesbury College was fighting for its very existence, that might well become a pattern in Methodism's higher education, "If we cannot have a Christian School, we shall have none."

In the Episcopal Address at the 1948 General Conference, the bishops of Methodism re-emphasized the imperative need that Methodist schools be Christian:

The actual contribution of the educational institutions related to the Church in terms of religion shall be of such a nature as to justify support. The Commission recognizes fully the superb contributions made by some of these institutions; but is of the opinion that in some situations the

question of the religious life of the student is not faced with the same concern evidenced in planning the educational life of the student. If the Church is to be called upon for greater support of its institutions, the Church must be convinced that these institutions stand deliberately for something in the field of religion and the practices that religion demands. There is a Christian world view, a Christian way of life, a Christian commitment to the Christian leader. The educational institutions related to the Church, in addition to their educational service, must be evangelistic, in the proper sense of that term. Without apology, The Methodist institution must seek to win its students to the Christ. Our schools must be Christian without apology and Methodist with pride. Our faculties must be Christian in fact. Our efforts must be to make the students Christian just as truly as we try to teach them to think. We must seek to graduate Christians as certainly as we graduate doctors, lawyers, musicians. There must be an end to the negative liberalism that glories in non-sectarianism that too often is non-everything in religion and that, in the long run, destroys the reason that justifies the Church's maintaining educational institutions.

Making and keeping a college Christian is not an easily realized fact. In America, secularism, which is just a high sounding word for worldliness, has come to dominate large areas of life "like the air about us." It is indeed a form of practical atheism. Christians of today, as in the early centuries, are a minority in the midst of a pagan society. The important fact observed and stated by Bishop Asbury is an imperative *must*: "A Christian educational institution cannot justify its existence unless its aims and purpose are Christian." The curriculum will not be devoted exclusively to religion. All areas of learning will be offered, but these areas will have a God emphasis and will concern themselves that growing personalities develop into Christian character through a personal knowledge of Jesus Christ. The Christian college will endeavor to interpret, as President Goodrich C. White of Emory University says, "human history and human society in terms of their relationship to God and His will and His purposes for man."

One of the characteristics of a Christian college is a Christian alumni group. The reputation of a college is largely in their hands. The statement of Jesus, "By their fruit ye shall know

them " is applicable to college alumni. A Methodist college is known by society not only by its literature, by its buildings, or by the stature of its faculty, but more so by the impact of alumni lives upon their generation.

Obviously, a Christian alumni group is not the product of chance but of a careful procedure of selection of students by the college and the creating of a Christian atmosphere on the campus. Early Methodist colleges sought a select youth for their schools. "Moral attributes were deemed as essential as intellectual abilities." Dr. John Owen Gross states that Cokesbury College announced that, in order to "embrace every opportunity of instructing the students in the great branches of the Christian religion," it "did not admit students indiscriminately" for "we are persuaded that the promiscuous admission of all sorts of youth into a seminary of learning is pregnant with many bad consequences." In the selection of students for Christian colleges, preference should be given to the persons most willing and capable of contributing to the spiritual and intellectual life of the campus.

The intangible force called atmosphere plays a large part in the life of a Christian college. The process of student selection must be implemented with a Christian atmosphere on the campus. Student selection does not imply the exclusion of non-Christians, but it does imply that the ratio will be kept preponderately Christian. This ratio of proportion will enable a college to discharge its evangelistic responsibility, while not being confronted with too great a degree of religious indifference. By tilting the balance in favor of the Christian ideal the moral and spiritual aims are more readily accepted. A Christian college does have an environment which is different from the secular campus. Our Methodist colleges must be pattern makers as regards campus influences. The prevailing social mores are no longer sufficiently Christian to be accepted *en toto*.

It is a truism to say that a college has the right to choose its own objectives. But, when campus activities of a Christian college become merely a carbon copy of prevailing mores, it has ceased to be sufficiently Christian. Would it be too unacademic to observe that our Christian colleges will have to become outstandingly distinctive in ideals, their teachings, their faith if they are to continue as Christian colleges? In some respects the Christian colleges are fighting for their existence in regards to

financial support and their right to exist as Christian colleges. The dominant motive which brought our schools into being was a desire for a Christian interpretation of man, his society and the relation of the whole to Christ. Is it not reasonable to assume that their preservation and increased usefulness is to be had in the constant emphasis of that same dominant motive?

The relation between the Church and her colleges is a reciprocal one. The Church must increasingly recognize in word and deed that the colleges are *her* colleges and that the educational interests are at least equal in importance to the local, district, general and missionary interests of the Church. This must be reflected in closer relationships between the Church and her colleges on every level. The college teacher is employed in *our* college. The Church's interest in its colleges and staff members must be reflected in adequate support, so that the professors can be paid salaries which are equitable and commensurate with their educational training, experience and professional status. It is not an exaggeration to say that the "Forgotten Man" in American Methodism is the teacher in a small Church college. These teachers are instilled with a service motive, but there is an economic point beyond which the service motive cannot be pushed.

We Methodists have only begun to invest in Christian education. We must set our sights for greater achievement by way of larger investment in the future in this field of opportunity for service, both to the Church and to the state.

An alumnus of a Methodist College said to a prospective donor, "My Alma Mater is not just a good college. It is a Christian college. But when it speaks to its students and through them to the world of the place of Christ in life, it must have adequate facilities."

W. A. Greene, *The Christian College in the Postwar World*, states, "Many (Christian Colleges) have continued to operate without adequate support from the groups that own them, and, in the whirl of competition, have been forced to magnify the virtue of dynamics (purpose, spirit and atmosphere) and upon loyalty of church members to their denominational institutions, are witnessing multitudes of these same church members sending their sons and daughters elsewhere to be educated because, as prospective patrons, they judge a college by its visible realities and are therefore ashamed of the colleges they have failed to sustain."

If Methodists really believe in Christian education, they will translate this mental assent into substantial contributions. In other words, the choice before us is, if we want to keep our colleges, we must support them with money and by sending our sons and daughters there to be educated. There is a Methodist College to meet every need!

President L. L. Gobbel of Greensboro College states in *The Role of Church and State in Tomorrow's Education* that "From the angle of finances, tax-supported institutions already have a tremendous advantage over church-related colleges and universities, both as to current operating budgets and capital improvement and expansion. Take the situation in North Carolina for example: Whereas the three units of the Greater University in all their history prior to 1947—the Chapel Hill unit covering a period of 150 years and the Raleigh and Greensboro units approximately 60 years each—obtained through State legislative enactment a total of about \$30,000,000 for buildings and equipment, they received from the 1947 and 1949 sessions of the General Assembly grants of over \$40,000,000 for these purposes, a sum greater by over a third than that received during all their previous history. In the years since 1947, all church-related colleges and universities in the state raised perhaps less than 1/10 of that granted by the two General Assemblies to these three state institutions. The contrast in terms of support for current operations is even less favorable to church-related institutions. For example, in a recent year when the Methodists in America were contributing 16 cents per capita for operating their colleges and universities, American taxpayers were paying \$2.47 per capita for the operation of tax-supported institutions."

Finally, The Methodist Church owes a debt of prayer to her educators and colleges. Christian education is the Lord's work and we increasingly need to use spiritual means to achieve religious goals. It is common knowledge that a college situation is likely to be a dangerous one as regards spirituality. Some authors attribute the spiritual decline of certain great churches to the cold, intellectual rationalism and humanism which crept into the Church through the lay and ministerial leaders who were trained in their colleges.

Learning is more than the amassing of data. It has to do with the underlying quality of one's whole life. There must be a genuine concern on the part of teachers for their students' re-

ligious orientation. Christian character is the end-purpose of Christian education and the college that does not build Christian character can hardly be called Christian. Beliefs and spiritual ideals must become concrete in actual living.

The future destiny of America depends on the victor in an ideological warfare. If Christian democracy wins the ultimate power, it must not only out-maneuver but must also out-think totalitarianism. It must meet that system on its own chosen field of ideas, and out-teach it! We must be concerned that the student mind be a Christian mind. The temptation to substitute cold intellectualism and a cultural veneer for vital piety is a real one.

The Methodist educators need to know that they have the prayer interest of their sponsoring body, and therein they do find encouragement.

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Religion, instead of being a department of education, is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process. *George Albert Coe.*

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The individual self, nature, society and God—these four, and in particular the adjustments which the individual self must make—constitute the objectives of education. *Herbert Spencer.*

IN THE CHAPEL
THE CRISIS OF COMMUNISM

HUNTER B. BLAKELY

*Secretary, Division of Higher Education,
Board of Education, Presbyterian Church in the U. S.*

We are meeting at a momentous moment in the history of the United States and of the world. A crisis, terrible in its possibilities, has been forced upon all freedom-loving people by the communists. These communist forces are not merely followers of the teaching of Karl Marx, but they are now organized under despotic leadership. They have announced their purpose—world conquest. Through their representatives at the United Nations, they have demonstrated that their commitments cannot be trusted, nor will they openly negotiate for a peaceful settlement of international difficulties. In this organization created for the solving of international problems by mutual cooperation and understanding, they make clear that they are present to obstruct cooperation and to advance solely their own cause. In Korea, they and their satellites have drawn clearly the issue by defying the forces of the United Nations, thus challenging the united actions of all free people.

This crisis of communism presents an immediate problem, which we must meet now, but it is also a problem extending into the distant future for at least a generation. In other words, today we must deal with communism in Korea and wherever else it seeks to advance by armed aggression; but, beyond this today and tomorrow, we must defeat communism in the realm of ideas. Before all the world, it must be proven to be a false philosophy, inadequate for man's higher development, inferior to democracy and unworthy of the allegiance of mankind. Today, we must win the campaign. Today and tomorrow, we must go on to win the war.

As educators who have part in molding public opinion, it is our duty to help maintain the morale which leads to victory.

It is a time for calmness. The great decisions of this hour cannot be made well by jittery leaders surrounded by citizens whose fears and emotions have run away with their best judgments. No disaster must lure us into false moves, nor must our enemies force us to act precipitously before we see clearly the

way before us and the path to ultimate victory. There must be no confused thinking, nor muddled planning. A desperate hour demands clear minds and courageous confidence which draws its strength from the right. No group can exert a greater influence for patience, for hard thinking, for a calm weighing of all issues and for carefully formed wise decisions than those in control of education.

It is a time which demands that our nation move in accordance with moral righteousness. By rash words or deeds, we may blunder into another world war, which will surely leave both victor and vanquished cowering amid the wreckage of civilization. We must make no moves now which may cause us or others to ever question that the United States did not exhaust every possibility for peace. Then, if war comes, which pray God it may not, the people of the world and coming generations will see that we fought only because war was forced upon us, and then they will behold the terrible might of a great people fighting under the banner of righteousness for their own liberties and for the freedom of mankind. By no maneuver, however provocative, must we permit the gangsters of the Kremlin to pin the word "aggressor" upon the United States. Moral righteousness is the sure road to ultimate victory.

It is a time which demands that our nation move so wisely, so clearly in the light of world public opinion, so understandingly and sympathetically with other freedom-loving people that we cannot be misunderstood by those who are our potential allies. It is a time for national magnanimity. We are not a people who carry their hearts upon their sleeves, but it is well now for Americans to reveal their hearts. By some insistence upon non-essentials, by some brusque words, by some impetuous decisions, we might fall into disagreement with our closer friends. We must show that we are in this struggle with malice toward none and good-will towards all. If it be a third world war, we will need all the friends and allies we can gather, even many who are now behind the iron curtains. It is, therefore, important that we as educators bring every influence of our positions of trust to bear upon the press, the radio, the pulpit and every other source of communication that the issues of this hour be stated fairly and clearly, without passion or prejudice, and always with view to the interest of men everywhere. In this struggle, we need the true affection of all men.

The time demands firmness. The United States must not lead the world to another Munich. There are limits beyond which brave men dare not go. By every means within our power, we will seek for peace. But we will not abandon ourselves nor our friends to those who would enslave the world. The enemy should be given to understand clearly that war can come, and that if war comes, we will use every resource of our nation to stop aggression. This, of course, means that I believe it is right to use atomic weapons under such circumstances and in such ways as our military leaders may decide for the greatest possible destruction of the enemy's power to wage war and to bring as little hurt as possible to civilian people.

It is time for us as a nation to be united. National unity of purpose should not wait for a second Pearl Harbor. A united people do not agree in all details or stop criticizing leaders for their mistakes. It is the genius of democracy that citizens may freely express their opinions. If war comes, we must guard carefully the right to freedom of opinion in press, radio, pulpit and in education. We must permit no stifling of thinking. We must retain freedom to disagree about the effectiveness of programs and of details, but we must be united in loyalty to our country, to our liberties and to our victory.

Today our political and military leaders need our sympathy. Let us remain critical, but criticize with love and loyalty. I am sure there is not a true American citizen who has not a profound sympathy for our President, the Secretary of State, the Secretary of Defense, the Chief of Staff and the Commander of the United Nations. They carry for us terrible responsibilities. If better men are found to take their place, they should step aside. But the leadership of this country should know that back of them is the loyalty and love of a great people, where there is no room for profiteers or traitors.

But the crisis of communism will extend undoubtedly beyond the immediate future as a problem for liberty-loving people. We must recognize that we have a conflict of ideologies, for which there is no basis for reconciliation. Both democracy and communism will seek to win the hearts and minds of men. The immediate battle may be decided in the halls of the United Nations or on fields of battle, but the final outcome of the war will be decided in the realm of ideas. They who win must out-think, out-plan, out-work and out-live the others. We liberty-loving

people finally have got to beat our communist enemies on the battlefield of thought. In this, there lies the challenge to education.

Education today needs to discover the sources from which all that is best in Western Civilization has been created. It needs to restate in clear and relevant terms the foundation principles upon which our liberties rest. It needs to bring into being an age of creative thinking in which men will bring to bear upon all life, both in the United States and everywhere, those fundamental truths of liberty and inalienable human rights. In this educative process, we need to mark clearly that democracy and communism stem from philosophies which are basically diverse and can never come together.

Western Civilization which has flowered into our diverse democratic liberties stems directly from that great tradition of the Graeco-Roman world enriched and transformed by the Hebrew-Christian faith. While living upon the resources of a great heritage, Western man has increasingly become more profoundly ignorant of the sources from which our culture has developed.

It is time now for great teaching that modern man may re-discover his lost heritage. The forward surges in Western culture have come when men have drawn deeply from the heritage of the past and have, with creative thinking, courageously looked into the future. Alfred Noyes expresses this well:

If I saw further, 'twas because I stood
On giant shoulders; wrote the king of thought,
Too proud of his great line to slight the toils
Of his forebears. He turned to their dim past,
Their fading victories and their fond defeats
And knelt as at an altar, drawing all
Their strength into his own; and so went forth
With all their glory shining in his face,
To win new victories for the age to come.

The Watchers of the Sky

For church-related colleges, with their emphasis upon the liberal arts, today presents a supreme opportunity to bring youth before the teachers of Greece to learn how to think creatively in pursuit of beauty, truth and goodness; to stand them before the Roman masters to learn principles of order, of justice and of law; to cause them to listen to the Hebrew prophets

with their messages of one eternal, moral God who demands righteousness, moral integrity and mercy of all nations and people; to have them sit at the feet of Him, who is both Saviour and Lord of History and learn His way of brotherhood, of co-operation and of love.

It is time for bold teaching. As much as we may despise communism, we cannot defeat it by the Hitler process of book-burning. The best antidote against communism for any thoughtful young American is a requirement to read first-hand communist literature, such as *THE COMMUNIST MANIFESTO* by Marx and Engels, Lenin's discussion of *THE THREE SOURCES AND THREE CONSTITUENT PARTS OF MARXISM*, or *DAS KAPITAL*. By such reading, he will see clearly for himself the differences between democracy and communism and it will open his eyes to the errors, the ruthlessness and the ultimate objectives of the communistic system.

As Christian educators, we have a supreme opportunity to present the truths of our heritage which are so profoundly different from Marxist faith.

They are materialist and nothing more. We believe in material values, but we know that this is only part of the story, for there are moral and spiritual values which alone can make the material worthwhile. Enjoying such material welfare as the world has never before seen, we Americans have almost forgotten that material prosperity must rest upon a moral and spiritual foundation. Good business is built more upon character than it is upon gold. Jesus sought the spiritual welfare of men, but at the same time, He was concerned for their physical well-being. In some respects, He was more materialistic in His teaching than any other religious teacher of antiquity. No more relevant statement for modern men fell from His lips than this: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you." These other things were food, clothing, houses, the necessities for physical life. Jesus saw clearly that the good things of the material world would not become available for all men until, individually and collectively, men sought to put the Will and Purposes of God into their own lives and into the larger life of society. It is no wonder that Russia with the materialistic philosophy of her rulers remains a land of slave labor, concentration camps, tattered clothes, hungry men and women. The good life will never be brought

in anywhere by materialistic determinism. It can only come when men of good will take God's moral principles as the guides for utilizing the resources of the earth for the good of all men.

Karl Marx, Lenin, Stalin and every real Communist is an avowed atheist. We believe in God. Let us not hesitate to make this clearly known. Let our church colleges be outspokenly Christian. Let us teach that history develops according to the Will of the Eternal God, who has revealed Himself in Jesus Christ, and not by any process of dialectic materialism. It is Jesus Christ who is the Lord of History and not a material force. Somehow, we Christians have got to re-establish in this modern world the authority of God, the Christian God, and make men feel deep down into their very bones, that there will be, quite literally, hell to pay if His Will is not obeyed.

In the light of God, let us teach the true worth of man. Men are not tools of a state, not parts of a great machine, but God's creatures, made in His own likeness, spiritual personalities, capable of decision and of love. In the evaluation of Christian faith, there are no worthless persons. When human life is sacred because of God, human values are the highest in the world and men enjoy inalienable rights as men before God. A good society is that which best serves to enrich the experience of men and to make them worthier children of a heavenly Father. It is in an atmosphere such as this, where God reigns as King of kings, that true liberty flourishes. Men who acknowledge God as sovereign refuse to cringe before every little upstart dictator of the moment. They hold to a higher loyalty which gives courage to free men.

Communism presents men with promise of a better day. True, if one will only read the statement of that hope in the communist's own books, it is a hope through disaster, the heartless struggle of class against class, through dictatorship in which many men yield their freedom to a few and to a goal which can only satisfy the physical side of man. It is a false hope, but deceptive to masses of men suffering from man's inhumanity to man. Communism breeds where men suffer.

The Christian Gospel presents a better hope, founded in love and to be attained in cooperation and mutual helpfulness. Our present democratic societies, in a poor and inadequate way, are a partial expression of the social Gospel of Christ. We must make this democracy more effective and more Christian. We have got

to beat the communist, where many people now are—hungry, naked, homeless, sick, miserable. It is not enough to talk of the benefits of democracy. We must demonstrate the efficiency of democracy. Through education, we must set the keenest minds of our youth at finding solutions for the problems of men. Christ must motivate their hearts to solve courageously and intelligently the problems of our contemporary world.

Let us keep clearly before our youth that God always turns the faces of His people toward the sunrise. We Christians are people of ever abiding hope. God demands that we never lose courage.

Are we not in danger of permitting the spirit of adventure to die in the youth of America? I suppose John Steinbeck has put this as clearly in the last pages of his book, *THE RED PONY*, as you will find it anywhere. The old grandfather finishes the story of that great adventurous trek of strong men across this continent.

He finishes, "Then we come down to the sea, and it was done."

The grandson spoke up, "Maybe, I could lead the people some day!"

The old man smiled: "There is no place to go. There's the ocean to stop you. There's a line of old men along the shore hating the ocean because it stopped them."

"In boats I might, sir?" queried Jody.

"No place to go, Jody. Every place is taken. But that's not the worst. Westering has died out of the people. Westering isn't an hunger any more. It's all done. It is finished."

As educators, we must instill into youth the spirit of adventure. The world is not finished. It has just begun. There are great conquests of the material world, but especially of the minds and spirits of men which will still be made. By our teaching and our faith, the spirit of adventure in American youth must be kindled into a new flame. It is a great hour for education at its best!

Let us as educators of the Church of Jesus Christ rise to greatness as we meet the crisis of our age!

IN THE LIBRARY

THE COLLEGE BOARD, Its First Fifty Years, by Claude M. Fuess, is the full story of the College Entrance Examination Board's contribution to twentieth-century education in America. "Dr. Fuess emphasizes the personalities and the problems which have been most influential in shaping that contribution, beginning with the original idea of the Board in the fertile mind of Charles William Eliot and the translation of the idea into action by Nicholas Murray Butler. He discusses in detail the founding of the Board and its early years of trial and error. . . . Dr. Fuess also describes the rise of a new generation of teachers and scholars, who developed a new philosophy and psychology of testing which culminated in the famous Aptitude Tests." Columbia University Press, New York, New York.

CHRISTIAN LOVE, by Paul E. Johnson, undertakes a social and psychological study of Christian love—an investigation of what it means, what it requires of us and how we succeed or fail in serving the cause of love. From the standpoint of interpersonal psychology—the study of persons interacting with other persons—Dr. Johnson analyzes the problems and possibilities of Christian love—in marriage, in the family, in the community, in national and international affairs." Abingdon-Cokesbury Press, New York and Nashville.

COLLEGE TEACHING AND CHRISTIAN VALUES, edited by Paul M. Limbert, grew out of the conviction that college teaching is a crucial and strategic front in the struggle today between Christianity and secularism . . . that young men and women of intellectual promise will find college teaching a field of unusual opportunity for expression of their Christian witness. It returns to the teachings and practices of the early Church and the message of the Reformation to emphasize the spiritual perspective and equality of every job.

"A group of college teachers, working under the committee chairmanship of Professor Kirtley F. Mather, and writing under the editorship of Dr. Limbert, show that college teaching *in any field* may be an expression of one's desire to serve God full-time. Eight major fields of college teaching are examined to discover how the classroom may become a place for Christian witness without in any sense turning it into a platform for propaganda."

These teachers insist that it is not enough to scan the textbooks and review the list of topics in a course to see whether ethical and religious implications are included. Of equal importance are the attitudes towards religion and towards persons that are developed. Each of these teachers shows the Christian values he sees in his subject matter and what opportunities he sees to realize them through his teaching. They undertake to discover what difference it makes in scope, selection and organization of subject matter when a field of study is approached from a Christian perspective. Association Press, New York, New York.

THE RELIGION OF COLLEGE TEACHERS, by R. H. Edwin Espy, is a report based upon an exhaustive study to ascertain the religious beliefs and practices of teachers in the church-related colleges and universities, the views of the teachers regarding their religious role in Christian higher education, to what degree the teachers regard themselves as equipped for this role and what changes, if any, the teachers feel should be made in the training program for teachers in Christian colleges.

"Recognizing the crucial relevance of teachers in the task of integrating religion and learning, the objective of the study was to document the actual views and practices of a number of teachers in church-related colleges."

More than 400 teachers in 73 colleges, related to 29 denominations, participated in the study. In this report, Dr. Espy omits most of the tables and technical statistical data in order to highlight easily and quickly the basic issues that emerge. While illuminating the issues, he marshalls the facts in order to point possible ways in which the gap between the actual and the potential can be bridged. Association Press, New York, New York.

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